JUL-SEP 2017

QUARTERLY

ISMAEL

TEHRIK-E-WAQF-E-NAU

TALEEM & TARBIYYAT MAGAZINE FOR WAQFEEN-E-NAU

ISSUE 07

TEN CONDITIONS OF BAI'AT

INITIATION INTO THE AHMADIYYA MUSLIM JAMA'AT

I

The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

II

That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

III

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammadsa and shall try his/her best to be regular in offering the tahajjud and invoking durud on the Holy Prophet Muhammadsa. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

V

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/ herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI

That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammadsa his/her guiding principles in every walk of his/her life.

VII

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII

That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/her life, wealth, honour, children, and all loved ones.

IX

That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

X

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

(Ishtihar Takmil-e-Tabligh, January 12, 1889)

FROM THE EDITOR

editorenglish@ismaelmagazine.org

In these few months, many of us will be eagerly anticipating the various Jalsa Salanas taking place in the world. No doubt, bearing in mind the scale of the Jama'at around the world, on almost every weekend there can be a Jalsa Salana taking place somewhere in the world, but MTA International has given Jalsa an entirely new dimension. With MTA International, we are able to feel as though we are in the midst of our Ahmadi brothers and sisters in the serene atmosphere of the Jalsa Gah. We are able to absorb the spiritual light illuminating all Ahmadis; the light of Khilafat-e-Ahmadiyya.

What started off as a mere meeting of seventy-five individuals in a humble hamlet of India, is now a multi-dimensional get-together of people from different backgrounds, faiths and races to congregate under one roof in the name of peace.

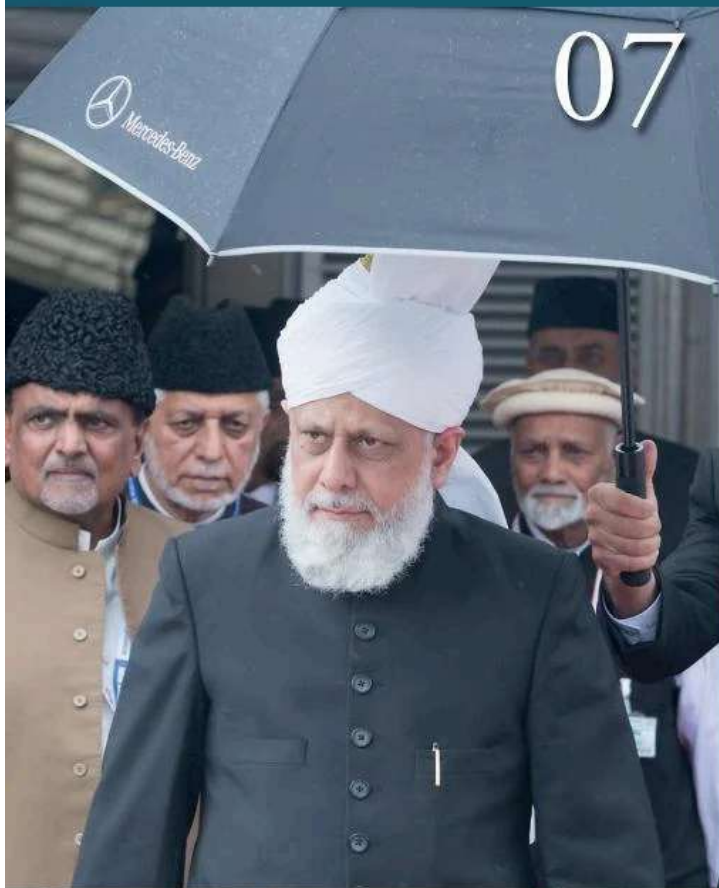
Those who have attended Jalsa Salana UK will agree, that the concept of Jalsa truly proves to be a beautiful concept. It is a place where no matter who you are, you will be fighting the same weather conditions, sleeping on the same patch of grass, drinking the same water, eating the same food and breathing the same sweet air. What's more is that not only are brothers and sisters sharing these common factors among themselves but are also sharing it with their divinely-inspired leader and well-wisher, the Imam of the time, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, Allah continue to strengthen his hand.

When one ponders over the true concept of Jalsa as prescribed by the Promised Messiah, Hazrat Mirza Ghulam Ahmad, peace be upon him, one finds that behind all the conversations among brothers and sisters and behind all their smiles is the chant 'Al-hamdolillah-i-Rabbil-Aalameen' that is, 'All praise belongs to Allah, the Lord of all the worlds!' One feels true satisfaction in any scenario at Jalsa! The calmness and tranquillity one feels whilst standing behind their Imam in prayer in supplication to God is a unique feeling. This feeling stands unique in a time where everything around us has gained such momentum that little time is given to reflect on one's spiritual and moral wellbeing.

In a time where materialism is at its peak, it is us Ahmadis who can show the world the true meanings to life. But in order to do so, we must steer clear of any form of materialism in our lives. Whether it is the race in buying the latest gear, or seemingly having the most glorious duties at Jalsa, we should remain devoted to our fellow beings and in serving them as opposed to serving our own interests. We all have desires which we are eager to fulfil at Jalsa, but if our duties require us to be at some other place at that given time, then we must be ready to give up that desire.

True brotherhood can only be learnt from Ahmadi Muslims today. But we, Ahmadi Muslims, can only teach that brotherhood until we remain devoted to serving others before serving ourselves.

WELCOME TO

ISMAEL MAGAZINE

ISMAEL MAGAZINE

CONTENTS

CONTACT:

WAQF-E-NAU (CENTRAL)
22 DEER PARK ROAD, LONDON. SW19 3TL
(UK)

TEL: +44 (0)20 8544 7633
FAX: +44 (0)20 8544 7643

MANAGER@ISMAELMAGAZINE.ORG

EDITORENGLISH@ISMAELMAGAZINE.ORG

EDITORURDU@ISMAELMAGAZINE.ORG

WWW.ALISLAM.ORG/ISMAEL

THE HOLY QURAN

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾ كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِى عَمَدٍ مُّمَدَّدَةٍۭ ﴿٩﴾

I seek refuge with Allah, from the accursed Satan

1. In the name of Allah, the Gracious, the Merciful.
2. Woe to every backbiter, slanderer.
3. Who amasses wealth and counts it time after time.
4. He thinks that his wealth will make him immortal.
5. Nay, he shall surely be cast into 'Al-Hutamah'
6. And what should make you know what the 'Hutamah' is?
7. It is Allah's kindled fire.
8. Which will leap at hearts.
9. It will be enclosed against them.
10. In extended columns.

HADITH

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰہُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰہُ عَلَیْهِ وَسَلَّمَ ذَكَرَ یَوْمَ الْجُمُعَةِ

فَقَالَ:

"فِیْهِ سَاعَةٌ لَا یُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَھُوَ قَائِمٌ یُصَلِّیْ یَسْاَلُ اللّٰہَ تَعَالٰی شَیْئًا اِلَّا اَعْطَاہُ

اِیَّاہُ وَاَشَارَ بِیَدِہٖ یُقَلِّلُهَا"

(بخاری۔کتاب الجمعة)

Hazrat Abu Huraira, Allah be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be on him, talked about Friday and said:

‘There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand.’ And he (the Prophet) pointed out the shortness of that time with his hands.

(Sahih Bukhari, Kitabul Jumu’ah)

Concerning the aforementioned verses, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVrt says:

'Out of all the warnings to nations that are greedy for wealth, Surah Al-Humazah is the biggest warning. In this Surah, it questions whether the people of influence at that time will be of the belief that they have eternal prosperity due to the wealth they possess and correspondingly are able to invest in their defence. It says to be warned as they will be carried towards such a fire which has been encapsulated in the smallest elements. What should make you know which fire that is?

'The question naturally arises, as to how fire can be encapsulated in a small element. It is most certainly in reference to the 'fire' which is borne in an atom. The word 'Hutamah' and atom both bear an audible resemblance. It is that fire which will strike the hearts and which is enclosed in such columns that will extend once they have been forced open.

'This entire chapter cannot be understood by anyone until the atomic era is not apparent upon them. Before erupting, the atom which encapsulates the 'fire', first takes on the form of 'Amadin-Mumaddadah' i.e. such columns that extend due to internal energy and then, before burning the body it strikes the human heart causing it to stop functioning. All scientists attest that this very description takes shape upon the eruption of an atom. Before the volcanic substances reach the body, extremely powerful waves of radiation strike the heart causing it to stop.

'Another meaning to this is that there is a hidden 'fire' in the particles of the human body. When it becomes apparent, it will first strike the heart causing it to become dysfunctional.'

[Introduction to Surah Al-Humazah, In: Quran-e-Kareem Aur Urdu Tarjuma Ma'a Suraton Ka Ta'aruf aur Mukhtasir Tashrihi Notes, Hazrat Mirza Tahir Ahmadrt, Islam Int'l Publications Ltd., p. 1210]

ABID KHAN SAHIB'S DIARY OF JALSA SALANA UK 2016

(Only small portions of the diaries written by Abid Waheed Khan sahib are included in Ismael. Readers are encouraged to go to www.alislam.org/library/topics/diary/ to derive maximum benefit from these diaries)

(All Addresses and Sermons of Huzoor e Anwar during the recent Jalsa Salana UK 2017 can be viewed on www.mta.tv/jalsa-salana-uk-2017)

Meeting with Young Missionaries from United States

On 21 August 2016, Huzoor met with a delegation of young Missionaries from the USA Jamaat. They were all graduates of Jamia Ahmadiyya Canada and had been instructed to come to the UK Jalsa this year. During the meeting, I saw how much love Huzoor has for the Missionaries. He gave them more than an hour to ask whatever questions they had in their hearts or to narrate any problems or concerns they had and he gave them guidance and instructions about how to conduct their duties.

One piece of advice Huzoor gave to the Missionaries was in relation to Salat. Huzoor said:

'You should emphasise the importance of attending Fajr to all members of the Jamaat, especially those who live near to the Mosque. You should identify which members have room in their cars and are willing to give other Ahmadis a ride to the Mosque.'

To another Missionary, Huzoor said:

'Even if no one else comes for Fajr you must ensure that you go to the Mosque and unlock it and offer your prayers there in the Mosque. You must set the example for others.'

Huzoor also emphasised the importance of Missionaries to be present in their offices throughout the day, unless they were out for Jamaat purposes. He said it was very important for local Ahmadis to know they could approach their Missionaries at any time and see them.

Giving general guidance to the Missionaries, Huzoor said:

'You should plan your activities at least three months in advance and give those Jamaats which you plan to visit plenty of notice so they can make proper plans and arrange events which can be of benefit to their Jamaat. You are not sent to do 'unannounced inspections' of the local Jamaats, rather you are there to do their Tarbiyyat and to guide and help them.'

Huzoor continued by saying:

'As Missionaries, you must never be guilty of wasting time. Rather, if you are free you should use that time productively to read and to increase your knowledge. In particular, read and re-read the commentary of the Holy Quran written by the Promised Messiah[as] and regularly read The Essence of Islam. Without personal study, you will forget what you already know.

Anyone who thinks he is a scholar after leaving Jamia is entirely misguided.'

Another young Missionary said that the students and graduates of Jamia Ahmadiyya UK had a 'special relationship' with Huzoor and met him much more frequently compared to Missionaries abroad. Hearing this, Huzoor said:

'I also have a special relationship with some of the Missionaries in this room who graduated from Jamia Canada. Some of you write to me personally regularly, though some of you do so less frequently.'

As the meeting continued, very beautifully, Huzoor said:

'Whether I have a personal relationship with you or not, you should all know that I always pray for every one of you.'

Meeting with Jamia Ahmadiyya Canada Graduates

Later that afternoon, Huzoor met with a group of young Missionaries, who had just qualified from Jamia Ahmadiyya Canada earlier in the year. The students were soon to travel to Africa, on Huzoor's instruction, to serve the local Jamaats and to get training for a few weeks. Huzoor addressed the Jamia graduates collectively and said:

'The main purpose of today's meeting was simply for you to introduce yourselves to me but as you will all soon be going to Africa. I also wish to give you some advice. Remember, that if you treat the African people with love then they will be ready to die for you but if you show any form of superiority then they will not stand for it and will become angry.'

Huzoor continued by saying:

'When you go to the remote villages drink treated water or at least ensure that it is boiled. Apart from this you should eat the local food and mix with the local people and local communities.'

Recollecting a personal experience from Africa, Huzoor said:

'Living conditions in Africa are much improved now but when I was there, sometimes I would have to sleep outside and so if you get the chance you should also do this at least once.'

Huzoor concluded the meeting by stating:

'The African Ahmadis will look at you and follow your example. Thus, if you sleep in at Fajr they will assume that it is ok for all people to do this. You are now Missionaries and so always keep in mind that Allah is watching your every step and every act. Hence, strive to fulfil your duties with honesty and integrity.'

Huzoor's wise words

Later that afternoon, I met Huzoor in Mulaqat and informed him that a well- known extremist Muslim cleric had been found guilty on terrorism charges here in the UK. I mentioned that the media had been in contact with us and were asking if we were 'happy' and 'pleased' that he had been convicted. In my heart, I was sure Huzoor would tell me that we were happy as he was an extremist.

Yet, Huzoor's response was different, but at the same time even more beautiful, than I could ever have imagined. Huzoor said:

'We can never be happy because his conviction means that a Muslim has broken the law of the land and spread hatred and terror and he has done it all in the name of Islam. How then can we be happy today? How can we be pleased at this news?'

Huzoor continued:

'Of course, it is good that he has been brought to justice and I hope this will serve as a warning to other people who are extremists or have the potential to be radicalised but we can never be happy that Islam has once again been defamed. We can never be happy that this person sought to spread hatred and incited other Muslims towards violence.'

Conclusion

During those two weeks, I had seen the blessings of Khilafat again and again. Huzoor had personally met with thousands of Ahmadis; he had addressed all three days of Jalsa; he had met with dozens of delegations from abroad; he had conducted various media interviews and he had continued to guide the various offices of the Jamaat. Above all, Huzoor's words, his love, his compassion, his generosity had touched people of all races and nationalities. The blessings of Khilafat are never-ending and are witnessed worldwide.

BACK TO SCHOOL TIPS

By Safwan Zahid

Safwan Zahid is a Waqif-e-Nau and resides in Merced, California. He is a first-year student in the University of California and aspires to serve the Jama'at as a Bioengineer.

Back to school is a tricky part of the year. New classes, new responsibilities, and for some of us, new school and new friends. I am currently a second year university student who graduated high school as a valedictorian, and I would like to share some tips and tricks that have helped me over the years.

Plan ahead

First off, this is something that many of our parents have no doubt lectured us about, and with good reason: make a schedule and stay organized. Planning out your daily schedule for school helps you manage all the assignments that are due and lessens the burden of studies. Working for just a few hours every day as opposed to trying to finish assignments the day they are due not only reduces stress, but it makes learning more efficient and fun too. It is especially important for our younger brothers and sisters who are in elementary or middle school to start building these good habits now since these good studying habits will be the key to success in college, university, and beyond.

Prayers Matter

However, when we are planning our school activities, we must also give special attention to making sure that we are meeting our spiritual needs as well and not using schoolwork as an excuse to delay our prayers.

The best habit to get into at an early age is to start your day off with the recitation of Holy Quran and Fajr prayer. Spending just ten minutes on recitation of the Holy Quran allows you to have Allah's guidance and blessings throughout the day, protecting you from the ills and evils of the world.

Stand By Your Values

Next is an extremely important topic, one that I would argue is more important than simply doing well in school, because this defines your character and who you are as a person: your values. Peer pressure is something that is not unique to Muslim children; everyone is vulnerable to it. However, we must take extra precautions to not fall into peer pressure as the values that we Muslims hold dear sometimes may not agree with the values that other communities hold dear. This is especially important for those of us in western countries to understand. It is common, especially for high school students, to be put into situations that test our morals, and it is important to remain steadfast in our beliefs. I can say from personal experience that it is not easy saying 'no' when classmates are hanging out of campus where boys and girls mingle together, but it is rewarding not only spiritually but even materialistically.

As hard as it is to say 'no' to these things, people respect you more when you stand for your beliefs, and

it establishes you as a trustworthy person in others' eyes. The best solution to avoiding getting pressured into these situations is to make friends who share the same morals as you and spend time with them outside of school instead. This can include Ahmadi youth and other practicing Muslim youth. If you live close to a mosque, pray and after prayer you can play with friends. Alternatively, join community service oriented clubs, as these provide a safe environment where you can have fun and help your community at the same time.

Learn From Your Mistakes

Exams are the single most important aspect of education, and not only because they're worth a lot of points! You not only prove to your teacher how much you have learned, but also find areas to improve yourself. Often, we may study for an hour or so the night before an exam and feel confident, only to get a grade we are not satisfied with. This shows us how prepared we truly were, which brings me into my next point: learn from your mistakes.

Do not just say 'Oh well…' and move on with your life, otherwise the same thing will happen again. Personally, what I used to do if I scored below 90% on a test was to ask my teacher for my test back so I could see what I got wrong and try to adjust my thought process accordingly. Your teachers are there to help, and if you cannot figure out where you are having trouble, talk to them! I cannot stress this enough. If you take the time to go to your teacher during lunch or after school for help they will be able to help you much more than they can in class because now you will have their full attention.

Know Your Teacher

It is important to build these relationships with teachers, especially in high school, because these same teachers are your best source for letters of recommendation for universities and support your applications. I can say for certain that the more you interact with your teachers and show them that you

are a student that is serious about school, the more they will be willing and able to help you.

One personal experience I had was that in my second year of high school my History teacher was ill and we had a substitute teacher for a full semester. I was having trouble learning the material since our substitute did not give us very detailed lectures in class. I used to talk to him during my lunch breaks sometimes about things I was having trouble with, so he knew I wanted to get an 'A' in the class. When it was almost time for our exams, he approached me in class one day and showed me resources that I could use for some extra studying, which helped me pass with an 'A' easily.

The moral of the story is that if I had not asked for help earlier in the semester and built a relationship with my substitute teacher, he would not have been as inclined to share these study resources with me.

Know Your Leader

Furthermore, it is also important to establish a relationship with Huzoor-e-Anwaraa by frequently writing him letters and seeking his guidance and prayers.

Through all these tips that I have just shared with you, you must also remember to relax and stay on top of spiritual duties as well. Have fun, play games, talk to your friends, but also remember to not jeopardize your grades or abandon the spiritual obligations we have as Waqf-e-Nau children. For those who are in high school or entering high school, it is up to you to figure out how to balance all these tasks; no one can tell you the best way to do things until you figure out what works for you. This is all a part of growing up and realizing your own limits, and it's better that you get any mistakes out of the way as soon as possible. Allah has blessed us all with incredible minds, so always remember to keep aiming higher to be better students, better Ahmadis, and overall better persons.

Blessings of Jalsa Salana

By Aizaz Butt

Jasla Salana is the annual gathering of Ahmadiyya Muslim Community whose foundation was laid by the founder of Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad Qadiani[as] (the Promised Messiah and Imam Mahdi). The first Jalsa Salana was held in Qadian, India on the dates of 27, 28 & 29 of December in 1891. The total attendance was only seventy-five in the first Jalsa which gradually increased to 2000 in 1907, just before the demise of the Promised Messiah[as].

Jalsa Salana today is still held in Qadian, India as well as many countries around the world where the Ahmadiyya Community has been established. Many a time we will see the blessed presence of the Khalifat-ul-Masih in those countries gracing the convention.

The Promised Messiah[as] has described the objectives of the Jalsa in his writings. He says,

'The primary purpose of this convention is to enable every sincere individual to personally experience religious benefits; they may enhance their knowledge and due to their being blessed and enabled by Allah, the Exalted, their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.'

(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 340)

He further continues by saying,

'It is essential for all those who can afford to undertake the journey, that they must come to attend this convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allah and His prophet (peace and blessings of Allah be upon him). Allah yields reward to the sincere persons at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasise that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam."

(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 34)

There are many blessings and spiritual benefits to those individuals who attend the Jalsa Salana as those are the guests of Hazrat Mirza Ghulam Ahmad, the Promised Messiah[as] and he especially prayed for those attending the Jalsa by saying,

"Everyone who travels for [attending] this Convention that is for the sake of Allah: May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties! The Ever-Merciful and One Who Resolves all problems! Do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Amin! Amin!"

(Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 342)

This really shows that they are very fortunate and blessed people who get the opportunity to be part of the Jalsa Salana and get the spiritual rewards. Our beloved Imam, Hazrat Mirza Masroor Ahmad, may Allah strengthen his hand, has also reminded all of us in recent years that we should not take this Jalsa as a festival but rather we should try to understand and fulfil the purpose of this Jalsa for which it was initially founded by the Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah and Imam Mahdi of the latter days.

Friday Sermon

Delivered by Hadhrat Mirza Masroor Ahmad, Head of Ahmadiyya Muslim Community
Mazhar Ahsan Testimonial

30th September 2016, The Baitul Futuh Mosque Morden, London

After this brief mention with reference to the Ijtema, I would now like to pay tribute to a beloved one who departed from us a few days ago. A few weeks ago, a dear one was separated from us due to an accident and a few days ago, yet another very beloved student, a young man, who had almost completed his Jamia studies, passed away after being ill for some time. Inna Lillahi Wa inna Ilayhi Rajiun ('Surely, to Allah we belong and to Him shall we return' – 2:157).

The name of the youth I am referring to is Mazhar Ahsan. He did not appear in the examination for the final year due to his illness. However, the way this beloved youth spent his life [proves that] he was indeed a missionary and a teacher, regardless of whether he would have passed the exams or not. Allah the Almighty had infused a passion in this young man about how to serve the faith and how to mould his morals and his condition according to the commandments of Allah the Almighty and act accordingly. Every person who comes into this world has to depart from it eventually. However, fortunate are those who strive to mould their lives according to the will of Allah the Almighty and are successful in doing so.

Students from Jamia Ahmadiyya, his friends, and teachers are writing to me about this beloved one. And these are not merely customary words [along the lines of] 'Someone has passed away so let's mention some good things about him.' Rather, I personally know that he was a model of sincerity, loyalty and action. May Allah the Almighty continue to exalt his status.

The beloved deceased was the only son of his parents. His two sisters and his parents, particularly his mother, have shown an excellent model of patience and staying content with the will of Allah the Almighty. May Allah the Almighty reward them and may He continue to increase them in patience. May He provide all of them the means of tranquillity and patience.

The Promised Messiahas stated in one place that: "Remember that there is no treatment that provides tranquillity and comfort for the wound caused by a trial such as is trust in Allah the Almighty." Therefore, one should always have trust in Allah the Almighty alone. The beloved deceased also passed away from this world whilst advising [others] about patience and courage. It is natural to feel grief and pain. Parents and siblings feel this the most. However, we can mould this grief and pain into prayers and make it a source to elevate the ranks of the deceased and a source of patience and tranquillity for ourselves. May Allah the Almighty enable his near ones to do so. I will now mention some of further details.

This youth had cancer and it was cured after treatment by the Grace of Allah the Almighty. However, later on such an infection in the chest was developed that could not be detected by doctors and caused his death. Inna Lillahi Wa inna Ilayhi Rajiun ('Surely, to Allah we belong and to Him shall we return' – 2:157). The paternal great grandfather of the deceased, Hazrat Mistari Nizaamudin sahibra was a companion of the Promised Messiahas. And his maternal grandfather, respected Chaudhry Munawar Ali Khan sahib and paternal grandfather, Haji Manzur Ahmad sahib were both amongst the Derveshaan-e-Qadian. As I mentioned before, this youth was a student of Jamia Ahmadiyya. He was also a Musi.

I will mention some things briefly because some longer details include certain emotional incidents which might be difficult to narrate. However, I will mention some briefly. His mother says that "He was the one to advise me, he was the one whom I would share my secrets with, and he was the one who would educate me like a teacher. Along with the relationship of a mother and son, we had a unique understanding. He understood me well and I understood him well. He knew well all those things which made me happy and those that I dislike." She says, "He would often speak about the system of Khilafat, Khalifah of the time, Jama'at and most of all about the Holy Prophet Muhammadsa and his Companionsra and the ardent devotee of the Holy Prophetsa - the Promised Messiahas. And these were the only topics that he liked to discuss. If some worldly things were being discussed, after a while he would say 'Forget about these things. What do we have to do with such things.' It was his desire to attend Jalsa Salana [UK] this year. However, he realised that it will be somewhat difficult for him to do so. So he thought it was appropriate for him to listen to [the proceedings] on MTA and sent all his family members [and said] 'You all should go. I will listen to it from here. Do not worry. I will manage it' (he was in Glasgow)." In this manner, he sent his family members to attend the Jalsa despite his sickness. "He had the habit of doing all his chores himself." And she says, "He developed even more maturity and tenderness in his disposition during the course of his illness. Anger and irritation was never seen in his nature. When he was cured from his first illness, blood cancer," as I have mentioned, he was still weak "but he requested Ameer sahib Scotland that 'please assign some Jama'at work to me' and then started to work on a newsletter there. He would also stay in touch with other workers and would advise them how to work.

Similarly, he designed the certificates for an Ijtema of Nasirat and Lajna in Scotland. He would study the books of the Promised Messiahas regularly." She says that "On September 12th, when this second infection worsened" she says that "perhaps it was during these days that he called me and said 'come and sit next to me.' Then he said that 'Count the blessings of Allah the Almighty on your fingers.' And then he started counting the blessings of Allah the Almighty. Then he said 'Count some more blessings.'" She says I replied that 'there are so many blessings of Allah the Almighty that I cannot count them all.' Upon that Mazhar said 'That is what I wanted to tell you that always remember Allah the Almighty's blessings and favours and be grateful to Him in all circumstances.'" She says, "I could not understand at that time what Mazhar was alluding towards." However, he was preparing her mentally [for this].

She says:

'When the Tabshir guests came to visit Scotland, Raja Burhan Sahib was in-charge of the last group that arrived. He met Mazhar and was very happy to see that his health had improved.'

She says that, "I told the respected missionary that Mazhar was obsessed with serving the Jama'at. He is always planning that in future he shall make such and such plans and when he qualifies as a missionary, he will work in such and such way."

When his cancer was diagnosed in October 2015, he told his sister to be very careful when informing their mother as he could not see her crying. While in hospital, he would offer his prayers, recite the Holy Quran and listen to the sermons on MTA and through online programmes he would also listen to Nazams [poems] and view images. He would also chat with his class fellows and teachers. He used to talk to doctors and nurses on topics related to tabligh [preaching]. Right until the end, he always got his treatment done whilst seated and he would do Tabligh to the doctors with reference to the Peace Conference, the annual convention and the various other activities of the Jama'at. After the annual convention here, there is a meeting held for the missionaries and since his class had graduated from Jamia, therefore they were also part of the meeting. He wrote to them or perhaps sent a message to them saying "Send me all the points of the meeting so that I too could make them a part of my life as I myself am unable to attend." He had immense love for Khilafat. When he learnt of the news about dear Raza's sudden demise, his mother says that it was for the first time that she saw him cry in that way. She says, 'I initially became a little apprehensive but in fact he was worried that due to such a sudden demise, it would be a cause of great sorrow for his parents and also for the Khalifa of the time.'

She further says:

'We are happy with our Lord. These matters are all in the hand of God and He knows them best. Our duty is to pray and it is up to God whether He accepts them or not.'

She also says:

'Even while departing from us, Mazhar brought about a reformation in us. On the morning of September 13th, the day of Eid, Mazhar had a very serious cough and told me to prepare a Qahwa [herbal tea] and went to lay on his bed. When I went to him, he had a very high temperature and the ambulance was also called. Then, while leaving, he said again, 'it is Eid and so you all should go to offer the Eid prayer and there is no need to come to the hospital with me. I will call you later on from my phone and I will also listen to the Eid sermon on my phone." Even during his illness, he made sure to take care of such matters.

Mazhar's demise took place in the early hours of the morning. Mazhar had a very melodious voice and he had recorded the Adhan [call to prayer] on the phone as an alarm for the Fajr prayer or the Tahajjud prayer. His sister says that when he was taking his last breath and the time of his demise of was nearing, suddenly the Adhan in his voice began to play on the phone which made them even more emotional. Anyway, this was the will of the Almighty Allah.

Innumerable accounts have been sent in by them. "When he found out about his cancer," his sister Arooba says that "he said, 'I can tolerate everything but I can never see my mother cry. Therefore, be extremely careful while disclosing this news to her.'"

He underwent a bone marrow treatment and his sister's bone marrow matched with his which was then given to him. However, even the doctors were astonished as they had initially said that it could not happen but nevertheless it matched and due to this God Almighty granted him health, but in any case this was the final decree [of God]. He continued to preach to the physicians even during his chemotherapy. He had a lot of trust in Allah and was not even the slightest bit worried. He would also say that God will never waste him. Anyway, God Almighty has taken him from here and we hope that InshAllah all his wishes are being fulfilled in the next life.

Dr Hafeez Sahib says, "I went to meet Mazhar in Glasgow after he had been diagnosed with cancer. I found him to be a person who had great trust in God. His mother said that he always says that we should continue to remember the favours of God Almighty."

Benazir Rafi Sahiba from Glasgow says that "I am originally from Sri Lanka and have a very close friendship with Mazhar's mother and her daughters. After the diagnoses of his cancer, I further got to know his family. When I went to visit him in hospital, he told about his illness with great calmness and control. After he recovered from his illness, for a short period in-between, he took part in a 5km charity walk that was organised in Glasgow. He said that it was very easy and that he completed it with great ease, even though he had just come out of a long illness and the chemotherapy itself was also a very painful procedure."

Hafiz Fazl-e-Rabbi says, "He had immense passion for learning the Holy Qur'an and he would recite the Holy Qur'an in a very beautiful and melodious voice. Even before coming to Jamia, he and along with his family would come from Glasgow to London to take part in the National Talim-ul-Quran Class.' He further adds, 'They encountered some issues with their immigration and their case [for immigration] had not was not being approved and so while studying at Jamia, he would have to go from London to Glasgow after every two weeks and then come back again. I

asked him that you must be experiencing a lot of difficulties as a result of this but he replied that 'such small difficulties have no significance when trying to achieve a grand objective.'" Another teacher at Jamia, Waseem Fazl Sahib, says, "Mazhar Ahsan was a student who was a very courageous, disciplined, respectful and a devoted student. He was counted among a select few students who would fulfil their duty with utmost responsibility, sincerity, loyalty, love and dedication. He was excellent in administrative matters.' He further adds, 'He had the opportunity to serve for many years as a prefect in our hostel administration. On one occasion when a very important task was being assigned to him, someone asked whether he would be capable of fulfilling this task. At the time, one of the teachers commenting about Mazhar said that once a duty has been assigned to him, we then have to hide from Mazhar as he commits to the duty showing even greater concern, seriousness and discipline than us. His administrative qualities and passion are evident from the following account:

A few years ago, during the annual sports competition, he was assigned a duty in the hospitality department. Many guests are usually in attendance on the last day of the annual sports and arrangements for lunch are also made for them. On this occasion, Mazhar stayed up all night and performed his duty with great energy and did not take a break for even one moment. The next day, he remained occupied in his duty with the same level of passion. After the event had finished, he compiled a very detailed and comprehensive report which even now is present with the administration and is proving to be a great help to this department." Hafiz Mashhood Ahmad Sahib says: "Some time ago, when I spoke with him over the phone, he expressed his desire to serve the faith as a missionary as soon as he has recovered from his illness. He also mentioned that since his treatment was ongoing he has started work in his local Jamaat. At another instance he mentioned that he would take part in the 5km charity walk that was to take place in Glasgow," as I mentioned earlier.

Malik Akram sahib has served there as a missionary. He writes: "When Mazhar Ahsan Sahib's family moved from Dubai, I was serving as the missionary for Glasgow. The day that family arrived there was a function taking place at the mosque, and his family also joined in. After meeting everyone and greeting us Mazhar Ahsan went straight into the kitchen and helped the kitchen team with diligence and determination. From the very first day right up until he entered Jamia Ahmadiyya, he served the mosque and the Jamaat with all his might. He was a quiet [boy] but had a very sophisticated nature and was pure through and through. He would never spend time in idle talk nor waste his time. He knew how to utilise his time correctly. Since I was the missionary of the area he was very close to me and I had the opportunity to observe him closely. He was a man of outstanding morals. He was very soft spoken and a youth who would respect everyone. He had a burning desire and passion for his Waqf [devotion] to be accepted and for him to gain religious knowledge through Jamia Ahmadiyya, and then to serve the community as a missionary. The day he gained admission to Jamia Ahmadiyya, he was so happy, as if he had received all the luxuries of the world. He had a burning love for Khilafat.

The Qaid [youth leader] of Glasgow, Mr Arshad Mahmood sahib writes: "I was elected as the Qaid [youth leader] of Sharjah." He previously lived in Sharjah and that is where Mazhar Ahsan was living at the time. He writes that, "During our stay in Sharjah, Mazhar would actively partake in all the Jamaat activities such as the Ijtemas and academic as well as sporting events." He states that, "As the location of the events were out of the main town, it required us to travel beforehand in order to set up and make appropriate arrangements for the events. Despite his young age, he would always be in the forefront of all activities. He was very brave in all matters." He states that, "On one particular occasion during the Ijtema the extempore speech competition took place. Since the topic was challenging and the and the topics were challenging too. Mazhar still took part but as he was not prepared, the Khuddam who were listening to the speech began to laugh. However, Mazhar Ahsan continued to deliver his speech in whichever manner he could and was not bothered by anything. He stated that if he continued to hesitate he would not benefit. That is the only way to develop one's confidence and Mazhar went on to say that the Khuddam should become serious in these matters. He did not take any notice whether people were laughing or not.

He said there was only one way of building one's confidence and that is to continue to speak in whichever manner one has the ability to speak."

One of our missionaries from The Gambia, Abdur Rahman Cham, who graduated from Jamia last

year states: "During the course of Jamia, I had the opportunity to spend a lot of time together with this brother of mine. After completing Jamia we were both in contact through WhatsApp. I would like to present those messages that my brother Mazhar sent to me after his diagnoses. In one of them he stated: 'Indeed I am currently suffering from this illness, however the truth of the matter is that God Almighty has been abundantly benevolent to me. As a result of this I should be ever grateful to my Lord and for this reason I do not find it difficult to endure this pain.' In a different message he stated: 'I am not thinking about this illness, rather I am focusing on my goal, and that is how to serve the Jamaat in the best manner possible.'"

Sheikh Sammar, one of his friends and class-fellows, who has now become a missionary, states: "He would always smile and keep others happy. Mazhar Ahsan would treat everyone in the same manner in that he would make the other feel that he is their best friend. He would never allow anyone to feel being at a distance from him or being unrelated to him. He never quarrelled with anyone and he had a very big heart. He would be ever ready to spread the message and would never allow an opportunity to pass. Even in the hospital he was famous as being the Muslim who preaches to everyone. No one suffered as a result of him nor did he ever utter anything evil against anyone. He would help others as much as he possibly could. He would care for even the smallest of things and would deal with everyone in a loving and peaceful manner."

Another missionary, Sahel Mahmood, who was also his class fellow says: "I had the opportunity to stay with such a great personality for seven years. He had countless good qualities. He was very hospitable, an example of humbleness and humility and would always think positively about everyone and with a virtuous intention. From early on in Jamia he was made a prefect. Among the roles of a prefect is ensuring that lights are out, telling the students to sleep, waking everyone for prayers, drawing their attention to the cleanliness of the room and resolving any disputes if they break out. These were all amongst his responsibilities. The students used to annoy him as well and we would greatly enjoy annoying him. On one occasion I made a mistake for which he disciplined me. A few minutes later he came to me and sought forgiveness and began to cry. He had the softest of hearts. Whenever I was ill or not feeling well and if I were lying in bed he would place breakfast on my table before I even awoke. If I was suffering from the flu, without even asking he would bring warm water with honey. He would always listen intently to the [accounts of the] mulaqats I had with Huzoor." He further says: "A lively personality, sincere, humble, pious, a true soldier of the faith, a model of righteousness and hard-working; these are all the words that describe Mazhar Ahsan. Another attribute of his was that whatever he liked for himself, he would get for his friends. Whatever food or drink items he would get for himself, he would also get for his friends. He led a simple life and never spent extravagantly. In such a youthful age people sometimes spend excessively. He was very particular in his cleanliness and regularly offered his prayers, especially the tahajjud prayer. He would always wake me up as well. He kept a prayer mat in the room and many times I saw that he would be awake in the night and offer voluntary prayers. He would observe the voluntary fast every week without fail and would always ensure that he paid his due Chanda. He kept everything in order and distributed his time wisely. Aside from the daily lessons in Jamia it was his routine to recite the Quran on a daily basis and then read some literature of the Jamaat. Then, despite any given weather conditions he would always exercise. He would read the newspaper regularly and in the afternoon he would rest, even if it were for a matter of minutes and before going to bed he would regularly write his diary. These were his attributes. In addition, he would always take notes of the Friday Sermon and discuss the points of the Friday sermon amongst his friends. He was a true devotee to Khilafat-e-Ahmadiyya and the Ahmadiyya community. He would never tolerate any discourse against the Khalifa or the administration of the community. He would be ready to answer any calling and would remind others to do so. He would consider himself a sergeant of the Khalifa of the time." And indeed he was just that. "He would often say that he was ready to sacrifice his life for the Khalifa of the time, and they were not just mere words, but his emotions showed that he was one who would carry that through."

"When he was diagnosed with cancer," his friends say that, "he gave us courage and told us not to worry and submit before God. He had a firm belief and trust in God Almighty. He accepted his illness to be a trial upon himself and never demonstrated any sort of pain or worry before anyone."

His missionary friend, Sheikh Sharjeel writes: "He was a dear friend with the most outstanding morals. He had many qualities. He was very considerate and had a true understanding of the status of Khilafat. He had a firm trust and belief in God Almighty. He was such a person that would sacrifice his everything for the sake of the community and was a diehard [in his dedication]. He would never harm anyone nor give anyone any sort of pain. He would always smile. No matter how much anybody would annoy him he would never get angry and never be enraged. He would refrain from idle talk and avoid futile discourses. To this day we never heard him use foul or obscene language. He was ever ready to carry out any work with great patience and courage, then would complete it with full dedication, determination and dutifully. He never deemed any work to be insignificant. He would help everyone. There was not even an ounce of laziness in him. He had a lot of love for Jamia and an even greater amount of will power. Despite his illness he never gave up and even in his last days he endured his illness with great courage." He further says: "He never mocked anyone, in fact he stopped others from doing so. He had those qualities which should be found in a missionary." His friends say that he was a complete missionary since Mumahidah [1st year of Jamia] and would adopt the finer subtleties of righteousness. He cared for the smallest of details. On one occasion he said: "Since my [beard] trimmer is quite loud, therefore I do not use it when people are sleeping. He had no pretentiousness in him. Whatever his outer appearance was, his inner self was the same. His actions were in harmony with his words. He would obey the commandments of the Holy Quran. His notes were very good, but he would regularly take notes of the translation of the Holy Quran, for this reason his translation of the Quran was very good."

Afaaq, a Jamia student who has now graduated as a missionary, joined Jamia here when he moved from Pakistan. Initially he studied for a few years in Jamia Pakistan, then when his parents migrated here, he also came here. He said: "People came to meet me and Mazhar was among them. He left after two minutes and then returned carrying a pillow and sheets etc. He said to me, since you did not bring these things with you therefore I have brought them, as you will be in need of them." He writes: "Three months ago when our class went to Scotland to visit our brother, he looked extremely happy. When we visited him at his home he had prepared a full meal, and insisted that we eat something or another."

Anyway, he was a very noble person and one who understood the spirit of devotion. Even though God Almighty did not grant him much time and he passed away at the age of 26, nevertheless, wherever he had the opportunity to educate his friends, he did so. Wherever he had the opportunity to spread the message he did so and he did so fully. Even up until his last days he had written something in front of him so that every passing doctor or nurse could read it. The two or three times I spoke with him on the phone whilst he was in the hospital as well as at his home, he would reply with great bravery. In fact, on one occasion, his mother mentioned that due to the medications he has blisters in his mouth and is unable to speak properly. However, when he spoke with me, he spoke perfectly well. I told him that he should take some rest but with great sincerity and loyalty he replied that "now my blisters are not troubling me at all and that God has shown his Mercy and after that his blisters also healed.

He was an extremely dedicated Ahmadi youth and one that understood the purpose of his creation. May Allah constantly shower His Mercy upon him and continue to elevate his status. We always found him to be content upon God's will. May God Almighty grant him a place in the company of God's loved ones, and may thousands of more devotees come into this world, who understand their purpose in the most subtlest of manners. Pray especially for his parents and his sisters! May God Almighty increase them in patience and courage.
During khutbah thania, Huzoor-e-Anwar (aba) said:

After the Friday prayers I will lead the funeral prayer in the hall downstairs where the body is present. Everyone else should straighten the rows right here.

'The world bears a thirst and that thirst can only be quenched by Ahmadiyyat. But we cannot accomplish this task until we have a sufficient number of Waqifeen [life devotees]. Thus, I ask again: Where are those sisters of Hazrat Hajirah[as] who will devote the lives of their children in the way of God Almighty! Where are those brothers of Hazrat Isma'il[as] who will disregard worldliness and the pleasures, comforts and luxuries of this world and hearken towards God Almighty and present themselves to spend the rest of their lives in the wilderness for His sake!'

(Hazrat Mirza Nasir Ahmad, Khalifatul Masih III[rt], The Daily Al-Fazl Rabwah, 4 July 1966)

THE MOSQUITO: A MAGNIFICENTLY DESIGNED MACHINE

PROFESSOR MMH NURI*, MH AHMAD**

*Professor MMH Nuri is Professor and Chief Executive of Tahir Heart Institute (THI), Chenab Nagar (Rabwah) Pakistan. THI is a state of the art, non-profit, partly charitable heart hospital in the most impoverished region of Punjab Pakistan.

** Mohammad Hasham Ahmad is a Waqif-e-Nau who recently qualified as a Doctor. He recently undertook a final year elective at Fazl-e-Omar Hospital (FOH) & Tahir Heart Institute (THI), Rabwah. He studied at the School of Medicine, University of Aberdeen, UK.

Introduction

There is no doubt that the mosquito is one of the most complex and intricately developed flying organism with a worldwide impact attributed to mosquito-borne disease. Mosquitoes are two-winged insects belonging to the family Culcidae, of the order of Diptera (two-winged flies), and are uniquely distinguished from all other flies by the presence of a proboscis projecting from the head. [1] Worldwide there are more than 3000 species and subspecies. Mosquitoes transmit parasitic disease and serve as vectors for arboviruses that cause significant morbidity and mortality to humans worldwide. [2]

[1] www.alislam.org/library/books/RRKT.pdf
[2] http://clinicalgate.com/mosquitoes-and-mosquito-borne-diseases

Mention in the Holy Qur'an

In Surah Al-Baqarah, Chapter 2, Verse 27, Allah states:

إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ

'Allah disdains not to give an illustration as small as a mosquito or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say. "What does Allah mean by such an illustration?". Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient.' [3, 4]

[3] www.alislam.org/quran/view/?page=69®ion=E1&CR=
[4] www.alislam.org/quran/view/?page=21®ion=EN&CR=

It is important to mention that the Quranic word used for mosquito is specifically that of a female mosquito. This is of significance as it was only discovered hundreds of years later that the female mosquito sucks the blood of humans and uses it for their eggs. [5] This reflects the wisdom contained within the Holy Qur'an.

Anatomy: the art of engineering

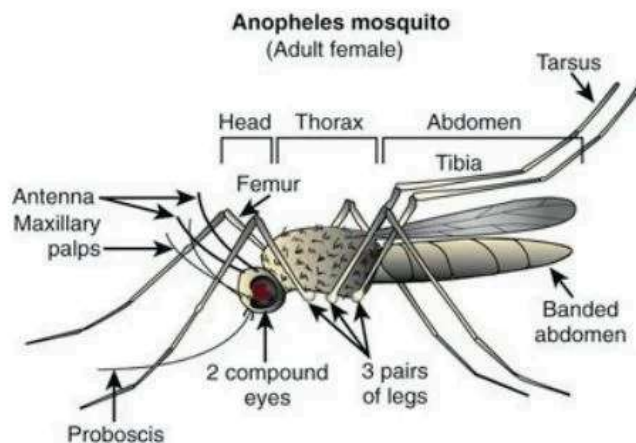



Figure 1: Anatomy of a mosquito

There is ongoing research into the complicated anatomy of a mosquito and the various different species. The anatomy of a mosquito includes a slender body with two wings, in comparison to four possessed by flies. There are six long and delicate legs. The wings are covered with scales. The body is divided into three parts: head, thorax, and abdomen.

The head has two antennae and two large compound eyes with many lenses angled in various directions. The mouth, or proboscis, is funnel shaped, extending downward, and is used to pierce skin and suck blood (for females) or sip nectar (for males). [6] The proboscis is a highly- specialised instrument enabling the blood-sucking ability of a female mosquito. The intricate design is wondrous and keenly studied in the current scientific world. The proboscis consists of six elongated parts enclosed in a flexible sheath. These six include mandibles for cutting through the host's skin. The mandibles are blade-like tips which are enclosed within the proboscis only protrude to its tip when the mosquito requires a blood meal. They protrude through the outer tube to make a sharp surgical incision. [7] Many mosquito-borne diseases are transmitted in the saliva released through hypopharynx.

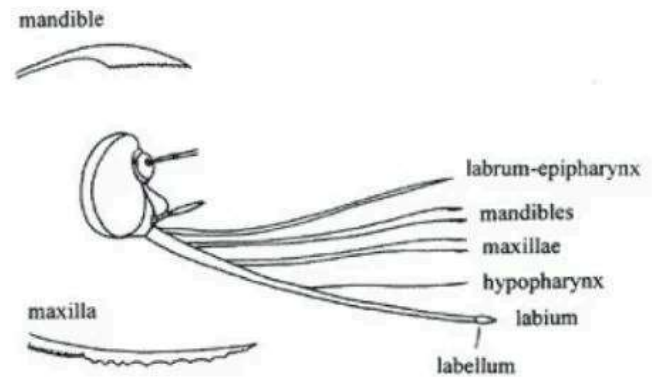



Figure 2: Mosquito mandibles

The thorax also has two pairs of spiracles, which are tubes through which the mosquito can breathe. The shape of the abdomen can be pointed or rounded, depending on the species, and it has eight pairs of spiracles. The legs are divided into the coxa, femur, tibia, and tarsus. The spiracles form the basis of the mosquito's tracheal system, which is finely branched so that the cells of the body are directly oxygenated.

Mosquitoes have a dorsal blood vessel that extends directly from the eighth abdominal segment into the head. The heart is the portion of the blood vessel located within the thorax and although it is not innervated, it pulses automatically at a rate of 85 beats/min. [8]

Mosquito-borne disease

Mosquitoes are known to transmit various bacterial, viral or parasitic diseases, without themselves being affected. The World Health Organisation (WHO) reports that of all disease-transmitting insects, the mosquito is the greatest menace, spreading

[5] http://quranalhakeem.com/mention-of-mosquito-in-quran-2/
[6] http://clinicalgate.com/mosquitoes-and-mosquito-borne-diseases
[7] www.alislam.org/library/books/RRKT.pdf
[8] http://clinicalgate.com/mosquitoes-and-mosquito-borne-diseases

malaria, dengue and yellow fever, which together are responsible for several million deaths and hundreds of millions of cases every year. [9]

1. Malaria

Malaria is presently prevalent, in the Americas, many parts of Asia, and much of Africa; in Sub-Saharan Africa, 85–90% of malaria fatalities occur. Malaria is caused by a parasitic protozoan, commonly Plasmodium Falciparum, resulting in symptomatic fever, fatigue and vomiting, usually beginning 10-15 days after being bitten. The life cycle of the malaria parasite is represented in Figure 3.[10]

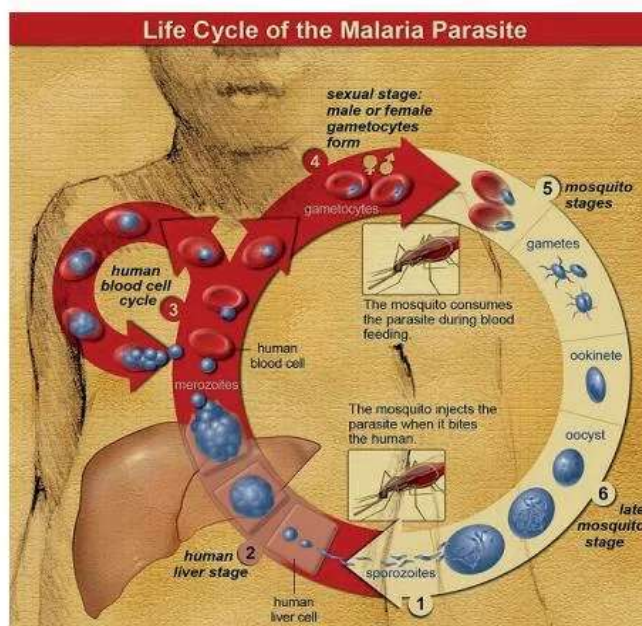



Figure 3: The life cycle of malaria parasites

Malaria is treated with antimalarial medications; the ones used depends on the type and severity of the disease. Without treatment, severe malaria can rapidly progress and lead to seizures, coma or death. Fatality rates can reach 20%, even with intensive care and treatment. Other serious complications include the development of respiratory distress due to metabolic acidosis, non-cardiogenic pulmonary oedema, concomitant pneumonia, and severe anaemia.[11] Renal failure is a feature of 'Blackwater fever', where the haemoglobin from lysed red blood cells leaks into the urine. [12]

2. Dengue Fever

Dengue fever is common in more than 110 countries causing almost 60 million symptomatic infections worldwide. The hospitalisation rate due to dengue is 18% with a fatality rate of 1-5%. Most people with dengue recover without any ongoing problems, however, those who develop significantly low blood pressure may have a fatality rate of up to 26%. [13] Patients are typically symptomatic from 3-14 days after infection and may present with a high fever, headache, vomiting, muscle and joint pains, and a characteristic skin rash. Recovery generally takes two to seven days. A small proportion of cases are complicated into life- threatening haemorrhagic fever, and dengue shock syndrome, where dangerously low blood pressure occurs.[14]

3. Zika Virus

The Zika virus was first isolated in Africa in 1947. As of January 2016, the disease was known to occur in 20 regions of the Americas, Africa, Asia and the Pacific. The WHO declared it as Public Health Emergency of International Concern in February 2016 due to an outbreak that started in Brazil. [15]

Most cases have no symptoms or may present as mild fever, arthralgia, and a maculopapular rash. Symptoms generally last less than seven days and there have been no reported deaths due to the virus. The most significant effect of the virus is associated with mother-to-child transmission during pregnancy, and may result in microcephaly and other brain malformations in babies. Zika fever is mainly spread via the bite of mosquitoes of the Aedes type, and can also be sexually transmitted and potentially spread by blood transfusions. [16]

[9] www.who.int/whr/1996/media_centre/executive_summary1/en/index9.html
[10] https://en.wikipedia.org/wiki/Malaria
[11] ibid
[12] www.mjhid.org/article/view/2012.026
[13] https://en.wikipedia.org/wiki/Dengue_fever
[14] www.who.int/mediacentre/factsheets/fs117/en/
[15] www.who.int/mediacentre/news/statements/2016/emergency-committee-zika-microcephaly/en/
[16] https://en.wikipedia.org/wiki/Zika_fever

Figure 4: Zika Virus associated Microcephaly in affected babies

Prevention involves efforts to prevent bites with the use of insect repellent, covering much of the body with clothing, and mosquito nets. There is currently no effective vaccine for the Zika virus.

Latest techniques in prevention

Effective mosquito control and prevention of mosquito-borne disease is a complex and difficult problem, as illustrated by the continuing prevalence and spread of diseases. Recently a new method of prevention has been developed known as the sterile insect technique.

The concept is based on the mating of released sterile males with native females, theoretically leading to a decrease in the females' reproductive potential. If males are released in sufficient numbers over a sufficient period of time, this will ultimately lead to the local elimination or suppression of the pest population. A number of concerns have been raised including; sterile mosquitoes will not be able to compete adequately with wild mosquitoes, the ethical concerns regarding such sterilisation, and mosquito population suppression would result in loss of human population immunity, thus increasing transmission. Further research is ongoing to investigate the efficiency and cost- effective efficacy of this technique. [17]

Insulin Microneedles

Many diabetic patients, particularly those with Type 1 diabetes, have a unique lifestyle involving daily injections. These are uncomfortable and often painful, with multiple injections required every day.

Traditionally, it has been thought to be an unavoidable aspect of treatment and patients are advised to tolerate the 'discomfort'. A new biocompatible microneedle, designed by Suman Chakraborty of Kazuyoshi Tsuchiya of Tokai University in Kanagawa, Japan, is based upon the principle of a mosquito's proboscis. The process of withdrawal or sucking of blood, by a female mosquito, is carried out by flexing and relaxing certain muscles in the proboscis. This creates a negative pressure that draws blood into its mouthparts. [18] In the case of the microneedle, the suction is provided by a microelectromechanical pump attached to the needle. However, it is extremely challenging to manufacture needles in this way due to the relatively thin cylindrical shape. Manufacturing companies in Japan had taken on the challenge and following 5 years of research and development, have accomplished a breakthrough. The resulting syringe (Nanopass 33 needle) is only 0.2 millimeters in diameter, which is no wider than two strands of human hair and 33% thinner than a conventional needle. The discomfort associated with the syringe is no more than a mosquito bite, making it nearly painless to use. [19] Ongoing research is continued to lower the cost of development with a focus on improving the quality of life with this innovation.

[17] www.ncbi.nlm.nih.gov/pmc/articles/PMC2946175/

[18] www.newscientist.com/article/dn14348-painless-needle-mimics-a- mosquitos-bite/

[19] www.wipo.int/ipadvantage/en/details.jsp?id=2597

Conclusions

1. Learning from Nature

In Surah Al-Hajj, Chapter 22, Verse 74, Allah states:

"O men, a similitude is set forth, so listen to it. Surely, those on whom you call instead of Allah cannot create even a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are both the seeker and the sought." [20]

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهُ ۖ إِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللَّهِ لَنْ يَخْلُقُوْا ذُبَابًا وَلَوِ اجْتَمَعُوْا لَهُ ۖ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوْهُ مِنْهُ ۖ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

The above verse is a reminder that despite united efforts, man is unable to create even a fly or replicate any of Allah's creatures. The creation of Allah the Almighty will always remain superior. If this is clearly understood, then it is suggested that great benefit can be attained by learning from Nature. In the case of the mosquito, the intricate design may be researched and used as a source of knowledge and innovation. The case of the microneedle is one such example. The mosquito which has been classified as a great menace by the WHO may be used to provide a positive impact worldwide. It is suggested that great bounds may be reached when research is undertaken with humility and attribution of ultimate superiority to Allah, the Creator.

2. Future advancement

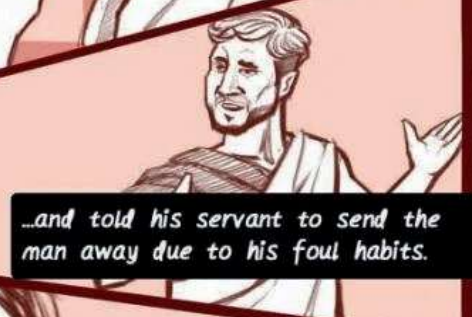
The continuing prevalence of mosquito-borne infectious diseases, particularly in third-world countries, provides an admonition and wake-up call for Medical Scientists and Researchers to focus efforts on understanding and tackling these diseases. Dr Abdus Salam, who was a Pakistani theoretical physicist and Nobel Laureate, once said:

"Funds allotted for science in developing countries are small, and the scientific communities sub-critical. Developing countries must realise that the scientific men and women are a precious asset. They must be given opportunities, responsibilities for the scientific and technological developments in their countries. Quite often, the small numbers that exist are under-utilised. The goal must be to increase their numbers because a world divided between the haves and have-nots of science and technology cannot endure in equilibrium. It is our duty to redress this inequity." [21]

Furthermore, the mention of the mosquito in the Holy Qur'an is an advisement and should be of particular significance amongst Muslim scientists. The complex engineering of a mosquito is a source of innovation for biotechnology. The case of the microneedle is one example, and other features of the mosquito remain primitively explored. For example, the antenna which uses complex radio signals, the structure of a mosquito's eye containing hundreds of lenses angled in various directions, and further sensory equipment, all of which is naturally developed in a mosquito. It is suggested that further research and application to medical technology, and broader fields of engineering will provide worldwide benefit and future advancement.

[20] www.alislam.org/quran/view/?page=1770®ion=E1&CR

[21] https://salam.ictp.it/salam/documents/one-hundred-reasons

MORALS
PLATO
A man once came to meet the great Greek philosopher, Plato.
Plato had a custom, that when someone would come to meet him, he would first inquire about their physical appearance and facial features before he would allow them in. He would be able to judge the persons temperament according to their description.
...The same happened on this occasion.
When Plato was informed of his appearance...
...he refused to meet him...
...and told his servant to send the man away due to his foul habits.
When the man heard this, he told the servant to tell Plato...
"What you have said is correct..."
"But I have completely ended my foul habits and have improved myself."
Plato replied, "Yes... This is possible..."
"...Bring him in..."
...And so he met the man with great respect and reverence.
Moral of the Story: People think that 'morals' cannot be improved. But with effort and patience it is possible to achieve this great goal.

THE INCREASING PROBLEM OF GANG CULTURE IN USA

THE SOLUTIONS (IN LIGHT OF HUZOOR'S GUIDANCE FOR WORLD PEACE)

By Zafir Ahmed

Zafir Ahmed lives in Baltimore, MD and is currently a freshman at the University of Maryland, College Park. He is a Waqif-e-Nau and plans serving the Jama'at as a Doctor in the future, Insha-Allah.

As society has evolved from a state of being a disconnected structure to an organized one, so has one of its gloomy aspects: gang culture. Many states define a gang as an:

> *"association or group of three or more persons, whether formal or informal, having as one of its primary activities the commission of one or more of the criminal acts[...], having a common name or common identifying sign or symbol, and whose members individually or collectively engage in or have engaged in a pattern of criminal gang activity."*

Historical evidence suggests that gangs, similar to modern day gangs, did not appear in the USA until the early part of the nineteenth century (Sante, 1991). According to recent FBI reports, an estimated 1.4 million people are active in more than 33,000 street, prison and outlaw motorcycle gangs across the country. In the past, gang members were mostly teenagers, but recently, the trend has been changing. Today, more people over the age of eighteen are part of gangs than ever before. The question naturally arises: in such an economically prospering society, why are people joining gangs?

The first reason why these gangs form is due to immigration. The number of immigrants in the US from 1970 to 2014 has more than quadrupled, rising from 9.6 million to 42.4 million, respectively. Since the eighteenth century, gangs in the USA have been associated with lower class members of the immigrant communities.

When immigrants come over to the US, they have many barriers preventing them from intermingling with the society. For instance, they have a language and socioeconomic barrier which in a way isolates them from the rest of the society. This isolated environment provides a fertile ground for pre-existing gangs to get to work. It allows gang members to come over and sell their drugs and recruit members for their gangs. They are able to sell drugs with ease because of the isolated structures of the communities, which often also means being out of the radar of law enforcement agencies. The reason why they are able to recruit the youth is because due to their isolation they do not see a hopeful future for themselves; they see how people misuse their parents for labor and know that they will, eventually, be used like that. Another crucial thing isolation takes away from the youth is entertainment which gangs provide for them in the form of drugs.

Another fecund ground from where gangs emerge are blue collar neighborhoods. In these communities, children are not worried like in the immigrant communities, that their parents won't get decent working class jobs, rather they are worried about the lifestyle that comes with working in the factories and other labor industry jobs. Despite, their parents making enough money to make a decent living, the kids see that their parents have no fun in their lives. Some work six days and twelve hours a week. In these scenarios, often both parents are working and as a result, from a very young age,

children do not get the proper attention they require because even when the parents are home they are sleeping. Also, the kids get really fed up

with this lifestyle and to escape this they make and join gangs. Their joining gangs in a way prolongs their time before they too join the workforce, and monetarily gives them a sense of escape from the harsh worlds their parents live in.

One other major source of gang formation are prisons. According to the US Bureau of Justice statistics in the year 2015, for every 100,000 people 458 were in prison. The USA has one of the highest imprisonment rates across the world. Reports also show that many youths are incarcerated for nonviolent offenses. The result of putting youth into jail results in them making connections with the wrong type of people. Many of the youth and adults that do go to jail accept the fact that they will most likely be back because it will be really hard for them to get any job, resulting in them in using illegal methods to make a living. Because of this they end up back in jail. They also realize that in order to survive in the jail they need to join a gang. The constant movement of people in and out of jail results in these gangs being affiliated with gangs in the street, thus making them even more stronger.

The one thing uniting the three sources of gang formation that has been described above is drugs. In the US, almost everything about a gang revolves around drugs; whether it be them using it as a form of advertisement, in the name of fun, to attract the youth, or selling and buying it to run their organization. One might wonder how in the first place drugs became so readily available to almost all gangs? The Italian-Americans once held control of the drug industry, but eventually lost control because of ethnic antagonism between Italian and African-Americans, Puerto Ricans and Mexicans. Due to this hostility that developed between Italians and their main consumers (African-Americans, Puerto Ricans and Mexicans), they no longer felt it safe to sell and be in their neighborhoods, because of which their businesses started to drop. The Italians were left with no choice, but to sell all their drugs to local retailers. This made it easier for smaller level gangs to have access to drugs, which then meant that they would use this as a source to grow and further 'flourish'.

When one ponders over the different reasons as to why gangs form, one thing seems to be uniting them all: lack of reformation of the youth. The Second Khalifa of the Ahmadiyya Muslim Jama'at, Hazrat Mirza Bashiruddin Mahmud Ahmadra once said, 'Nations cannot be reformed, without the reformation of the youth'. **One reason why gangs form is because the youth develop an inferiority complex for themselves because they do not have everything they would like to have. This is where early childhood training plays a key role.**

The fourth Khalifa, Hazrat Mirza Tahir Ahmadrt said in regards to this issue 'They should be taught contentment and aversion to avarice right from their childhood' (10 February 1989). This is the solution to stop the formation of gangs. **When children from a very young age are taught to be content with what they have, they will not grow up fostering jealousy for the rich in their hearts, rather they will learn to help the needy and be happy with what they have.** There is a saying: *strike the iron while hot, meaning that children need to be trained when they are young as you can mold them into any fashion you want, but once that iron gets cold it can be too late to change its shape.*

Nicolas Christakis, a Yale University Professor, found in his research that habits are contagious. This means that how a parent acts determines what type of character traits their children will have. The key to the good upbringing of children is for parents to lead by example.

As highlighted above one of the reasons for the formation and strengthening of gangs is the high rate of imprisonment in the US. The Holy Quran presents a solution for this issue in the following verse:

> 'And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.' (42:41)

Our current and Fifth Khalifa, Hazrat Mirza Masroor Ahmadaa, explained this verse in his Friday Sermon (22 January 2016). Huzoor stated, 'This concept of forgiveness and punishment is at the foundation of fairness in individual, communal and indeed international matters.'

This verse highlights **the point that the purpose of a justice system should be reformation and not necessarily punishment.** If law enforcement agencies see that forgiving someone or putting them in a rehabilitation center will bring about more reformation, as compared to putting them in jail, then that should be done. On the other hand, forgiveness does not always reform the criminal, in some cases, it makes the criminal even more prone to committing a crime. In short, the problem of high incarceration rates can be solved if reformation is kept as the purpose.

As explained earlier, research has shown that gangs form mostly in low-income societies. In the Holy Quran, Allah states:

> 'And in their wealth was a share for one who asked for help and for one who could not.' (51:20)

This is a fundamental principle to establish peace in the society and eradicate all types of gangs. Gangs form because the rights of the poor and the needy and the wayfarers are not fulfilled, eventually, leaving them with no option, but to commit crimes as a way of living. In regards to the issue of the wealthy not sharing their wealth with the needy, Huzoor stated in his Sermon (8 June 2007), 'This will in turn not only diminish the level of peace in society, but also create feelings of malice and resentment towards the wealthy'. **The world has enough resources to make sure no one has to rely on crime as a way of making a decent living. The only thing missing is people's desire to share their wealths.**

We often hear that Islam is a perfect religion, this is not a mere ballyhoo, but can truly be realized when one ponders over the solutions that Islam provides to all our problems in the society. This paper analyzed only one of society's problems, yet, the profound wisdom with which the Holy Quran employs this subject is clearly visible. In short, Islam is not only a religion, but it is a way of life, and the only way the gang culture in the US and elsewhere can be eradicated is through this.

References:

- Jankowski, Martin S. Gangs and the Structure of the U.S. Society. Publicsociology.berkeley.edu. Department of Sociology at University of California, Berkeley, n.d. Web. 5 January 2017.
- 2011 National Gang Threat Assessment. (25 June 2010). Retrieved 13 January 2017, from www.fbi.gov/stats-services/publications/2011-national-gang-threat-assessment
- "Prisoners in 2014 - Bureau of Justice Statistics." www.bjs.gov/content/pub/pdf/p14.pdf. Accessed 13 January 2017.
- "Mass Incarceration: The Whole Pie 2016 | Prison Policy Initiative." 14 March 2016, www.prisonpolicy.org/reports/pie2016.html. Accessed 13 January 2017.
- "What Is a Gang? Definitions | National Institute of Justice." 28 October 2011, www.nij.gov/topics/crime/gangs/pages/definitions.aspx. Accessed 13 January 2017
- "Frequently Requested Statistics on Immigrants and Immigration in the ...." www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states. Accessed 13 January 2017